5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE
Ch'iang

778 ed with potency so as to add to the efficacy of the priest in his ceremonies.

● 534 978 1. The sacred drum. It is covered with goatskin on one side only, and has a handle inside on which there is generally some crude carving. There is one drumstick. Sometimes paper cut into strips is pasted onto the edge of the drum to represent hair.

292 778 2. The priest's hat. It is made of the skin of a golden haired monkey. The ears and eyes are left on, and the tail is sewed onto the back. In front are old cowries arranged into patterns, polished circular white bones that are thought to be the kneecaps of tigers, and sometimes seashells. Occasionally on the hat is a silver plaque on which there is some Tibetan writing and the word *sang* 賞 or reward in Chinese. This plaque is given by a local Chinese magistrate for assistance in praying for rain or performing some other ceremony. It adds to the prestige of the priest.

3. A sacred cane with a sharp point at the bottom are generally having a human-like head carved on the top to represent the king of demons. This cane, like that of the Taoist priest, is for exorcising demons. Very rarely a design representing a snake is carved on the cane. Naturally a snake on this sacred stick would make it more efficient in the exorcising of demons.

4. A brass gong, six to eight inches in diameter, slightly concave inside. It has a tapper and a leather handle. Similar brass gongs are used among the Nashi or Moshi of western Yunnan and by black lamas in west China and eastern Tibet.

5. A ceremonial dagger or sword. With this the goat or cockerel that is sacrificed is killed by cutting the throat. It also inspires fear in the hearts of the demons.

6. An iron or brass seal on which are elaborate Chinese characters. This is exactly like that of the Taoist or Buddhist priests, and also like that of the *Tuan Kung*.

[177] 7. Carved boards for printing charms on paper. The charms consist of Chinese characters.

8. In some localities there is a skin bag into which the priest puts pieces of meat or other objects given him for his services.

10. There is a collection of eagles' claws, Chinese bronze or brass coinlike charms, wild goats and wild boar's tucks, small horse-bells, etc.

243 fields belong to the tribal head (t'ou-mu) and are distributed by him. Each family must pay rent to the t'ou-mu for the oat fields they cultivate, and this is usually paid off in the form of butter. The oat fields are ploughed by oxen only shortly before sowing time. The amount of oats planted is measured according to 1 to 4 days' work (tien), depending on the size of the family and their wealth in livestock. A day's work is usually 15 mou (about 1 hectare). The
222 tent nomads use very few wild plants. From the fifth to the eighth month they find many field mushrooms on the alpine meadows. They also gather chüo-ma, the edible tubers of potentilla anserina, which are cooked like vegetables, and the roots of which are used to
313 make incense sticks. Wood is needed only for tent stakes, poles for prayer flags and sheep pens. Pine is generally used, which is bought from the sedentary Fantzu.

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224 Hunting is not an important occupation because the Mewu-Fantzu are relatively strict Buddhists. They have no hunting dogs. Usually it is only by chance that an animal which may be valuable in one way or another is killed. Now and then a gazelle hunt is arranged. Trapping is not carried on. The game hunted includes groundhogs, hares, gazelles (Gazella gutturosa Pall.), blue sheep (Pseudois najaur Hdgs.), musk deer, foxes, wildcats, lynxes and wolves. The latter especially are feared because they prey on the animals; human beings are scarcely ever attacked by wolves. Birds
[534] are not eaten and therefore not hunted. As an exception, a vulture is sometimes shot and the bones of its wings are used to make flutes. /31/

262 Since the tent nomads are exclusively cattle-raisers, they are restricted primarily to an animal diet. Their most important food is butter. As we have said, they keep it for a long time, although most of the people prefer fresh butter. They also eat dried casein in the form of a coarsely ground powder (Tibetan: chü-ra), sour milk and fresh, boiled milk. Whey is drunk only by poor people, usually it is fed to the dogs. All vegetable food and condiments, with the exception of mushrooms and chüo-ma, must be bought. The only important vegetable food is "tsamba" (parched barley flour), with which the nomads are always adequately supplied by neighboring sedentary Fantzu or by Chinese, who sell it to them
[115] according to weight. It is stored in bags of coarse woolen material. Wealthy people at times deposit a large supply of tsamba, enough for two or three years, in a temple.